Luk: 17: 10. So likewise ye, when ye shall have done all those things which are commanded you say, We are unprofitable servants; we have done that which was our duty to do. / /

This Subject was chose by your late Reverend & Holy Minister, your skilfull carefull & tender Pastor, Who thrô ffaith hath obtained a good Report, & being dead yet speaketh: On that Account, Lay up, I beseech you, this Text in your very hearts, as being y^e Legacy of so dear & precious a ffriend: He chose it for you, & not for himselfe: As he desired not, so he needs not our Comendations: It was your good and happiness he studied, praied & laboured for, to y^e utmost Bounds of time: And certainly he apprehended some very important Truth wrapt up in this Verse, that he commended it to you as his last ffarewell: It was much on his Mind, let it be much on yours: These are y^e last Words y^t ever he'll chuse for you; He hath chose many a sweet suitable & usefull Subject, your Souls know very well; but he hath now done his Work, he will now chuse no more; Which puts me in mind of w^t was writ on y^e Tomb of an Aged Person, only, Mortuus est, Hee's Dead: Hee's now dead y^t for more than 40 years together hath preached y^e Everlasting Gospel in this Place: How many precious Sermons have you heard from him? But you'll hear him no more, Alas! no more. Hee's now dead that was the blessed Instrum^t of helping several of your dear Parents to Heaven, He is now gone to rejoyce with them. Hee's dead, under whom some of you have been train'd up all your days. He can be no more Serviceable to you. Hee's now dead, that hath brought some of you to the very gates of Salvation. He is entred in himself & left you behind a little, little longer.

Hee's

Hee's dead y^t made y^e Match between x^t & you, y^t hath
been employed by free Grace to bring you many a rich b
:sent: Your ffriend & your Parents ffriend & your Chil:
:drens ffriend is dead. = Hee's dead that hath been tre
:ing with others of you about Soul & Eternity Concern
& would have Espoused you to x^t had you been Ruled
by him, but now it is too late, He can't help you, tho:
may not be too late for God to help you. Oh What O
:portunities have you lost! -- Hee's now dead --
whose death hath been a long time feared: y^e ffear
:full Stroke is now fallen, & it may be a greater Strok
hath not fallen upon this place. -- Hee's now dea
that hath outlived his brethren in y^e Ministry, & hat
stood y^e last Dissenting Minister in Worcester: Shir
the Young Ministers may well cry out, as 2 King: 2:1
My ffather, my ffather, the Chariot of Israel & y^e Horf
:men thereof: The Mantle is dropt, where is y^e Lord G
of Elijah.' -- Hee's dead & hath left you his Dyin
thoughts. When you shall have done all those thing
which are Comanded you, say, We are unprofitable, &
One serious thought or two, will soon lead you int
y^e Sense of y^e Words: There is unprofitableness to
:wards Men, & towards God: We are said to be un
:profitable towards men, when our Talents lie by u
:improved, when due Care is not taken to promote
own Salvation, nor y^e Welfare of others, when we a
:swer not y^e great End of our Beings, & Christian Vo
:tion to saving Purposes; Much more, when we Serv
y^e ffleſh & Sin: Such unprofitable Servants are doo
:ed to utter Darkness, Mat: 25:30. & Christ would no
have Disciples esteem themselves such Lumber: grou
But then we are unprofitable towards God, who h
we serve him, & serve him faithfully, yet can lay n
Obligation upon him, to confer his favours upon u
Can never plead Merit, but must rely on Mercy:
The great God is not beholden to us, but we are inf
:nitely to him. When you have done all, &c. As if it ha
been said: When you have Preacht y^e Everlastin
Gospel, have converted thousands, Cast out Devil
Raised y^e Dead, done more Miracles than Ever I did
Whe

When you have planted Churches, & have recover'd y^e World, in a Considerable Measure, from its wretched Apostacy; See not puft up with vain Conceits of what you have done, but know & reckon y^t you have not in y^e least advantaged y^e Almighty, y^t after all you must depend upon the free Grace & Love of God for a Reward: This great Doctrine of free Grace is illustrated by a comon Instance. Ver: 9. Suppose one should take a poor despicable Beggar, perishing for want of Necessa: :ries, & entertain him in his family, employ him in his Service, provide for him & encourage him with great Rewards, & a Prospect of a rich Inheritance: Would y^e Master be beholding to y^e Beggar, or y^e Beggar to y^e Master, on whom he depends for all, & starves without him: So likewise ye, whom free Grace hath pulled out of y^e very Jaws of Death, & advanced in y^e House of God, & hath settled upon you a Kingdome of Glory, When you have done all say, We are unprofitable, &c.

Yea Suppose some mighty Monarch should of his meer Compassion buy off, at a dear Rate, a condemned Male: factor & Enemy, save him from Execution, & treat him as a Child, & make him his Heir: Would not all that he could do for such a Friend be too little? Could he ever answer his kindness? Would his Promises & Settlem^ts marr his Love? Would not they rather make him 10000 times more his Debtor? Would it not be unpardonable Ingratitude in such a one to pretend Merit? or put his inconsiderable Service in y^e Ballance with his Lords kindness? Ought he not rather to say, Sir, What, thus treat such a Wretch as I! I never deserved y^e least favour, all y^e Service y^t I can do is nothing in y^e World to w^t I owe to my Lord; Sir, I am your Debtor for Ever. So likewise ye, who have been Redeemed from the mouth of Eternal Destruction by a Price more valua: :ble than a World, & are made, thrô Grace, (it must be) Coheirs with Christ; Never talk, never think of Worthi: :ness in your selves, but say when you have done all, We are unprofitable Servants, &c.

Yea Suppose y^e promised Blessings should not instantly be En: :joy'd, but y^e Exalted Rebel be Employed still in further Acts of Service, & put upon some difficult Tasks, Ought he not content

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:edly to wait, & with all humility to say: If I should never
inherit y^e Estate, I never deserved it. I have had favour
already that infinitely compensate all my labours; but
if I shall be thus Mounted, I must & will for ever Exalt y
free Love of my most gracious Soveraign: = So likewise y
tho' not at present wrapt up in Eternal Delights, but Cal
:ed forth to further Exercises, & Improvem.^ts of your Grace
With patience bear your trials, & with Courage go on in
your Duty, relying on y^e Mercies of a God of Grace, & be
when you have done all, we are unprofitable Servants.

D. All results in this Doctrinal Proposition: That
The surest & nearest way to Heaven is to labour faith
:fully in y^e way of Duty, & to rely on y^e free Grace of God
in Christ for a Reward.

I shall not pretend to vary y^e Method y^e great Teache
of his Church hath cast these Words into: but shall Enqui
1. What we must do, that we may safely rely on y^e Mer
:cies of God in x^t when we have done all.
2. What we are w^n we have done all, Unprofitable Servan
3. What we must think of our selves after all, even w^t w
are Unprofitable Servants, & have done but our Duty.

1. First Something must be done, & to purpose too, if w
would safely rely on y^e Mercies of God in x^t: To depend
on y^e Grace of God in x^t in a dutyless Course, much mo
in a Sensual prophane way of living, is grosse & damna
:ble presumption: But to depend upon y^e rich Mercy of
God in his dear Son, in a way of Gospel Obedience, is
true Saving faith.

1. The great End true faith fixes its Eye upon, is the
Glory of y^e great God. Here is a Servant in y^e Text,
:presented, entirely devoted to y^e Service of his Maste
true faith is a hearty Servant to x. It is y^e Honour of
God & not Carnal Interest it designs. It freely & rea
:vedly Chuses Attendance upon God, before y^e greates
Preferments y^e World hath, Psa: 119: 38. - Devoted t
thy fear: true faith levels its Aims at y^e Interest of
& hates (as an unfaithfull Servant) to serve it self o
Master: Phil: 1: 21, For to me to live is Christ: dis lige
faith to Honour x, & death to be useless: Why do I li
& be of no Use. was y^e frequent & humble Enquiry o
our deceased friend: The earnest Solicitation of fa
is, How, where may I serve my good God most. And i
great Complaint is, Alas, that I should live, & do no mo

for

for so precious a ffriend! true ffaith resolves its Will in xts, & rolls up its Interest in his, Rom: 3:4. Let God be true, thô every man be a liar: Whatever becomes of y^e Glory of y^e Creature, let y^e Honour of y^e Creator be Exalted: true ffaith could be content to be reckoned a vile Varlet, so y^t x may be owned & honoured.

2. The Method ffaith takes to Glorify God in, is by Observing his Comands. Here's a Servant introduced at y^e beck & dispose of his Master: God is mostly Glorified when we strictly attend on him according to his own Institutions: 'tis a Reflection upon y^e Attributes of God for y^e Creature to dare to prescribe to him; When Servants will have their own way, & not attend their Masters Orders, 'tis offensive & provoking, whatever & however y^e work be done, it Strikes at y^e Authority of y^e Master, Lev: 10: 3. I will be Sanctified in them y^t come nigh me, viz. in observing my Commands both as to y^e matter & manner prescribed. Peter pretends to direct his Master, Joh: 13: 8. Thou shalt never wash my feet; this will not be Honourable: but he meets with a severe Check, If I wash thee not, thou hast no part in me. It is not for a Disciple to teach, but Submit, this is the way that I will be Honoured in. I look upon my self Confronted, when my Comands are unobserved, thô upon pretence of Reference to me. ffaith looks for a Warrant from God, As y^e Eyes of Servants look to the hands of their Masters, & y^e Eyes of a Maiden to y^e hand of her Mistris; Lord, What would'st thou have me to do, is ffaith's great Enquiry: the ffleſh, y^e World & y^e Devil dictate this & that; but Lord, What is thy good pleasure? ffaith acts, speaks, thinks, trades, prays, doth all according to y^e Rule of Gods Word — Gal: 6: 16. And as many as walk according to this Rule, Peace be on them.

3. The manner in which ffaith observes y^e Comands of God, is with all readiness & diligence. Here's a Servant supposed with his Loyns girt up, equipped & expedited for his Master's Service. A slight Attendance is neither suitable to y^e Nature of God nor of ffaith; ffor God is y^e most pure Essence, & ffaith y^e most active Grace: And therfore an idle Profession & a slothfull devotion can never be a true Gospel Religion: ffaith's greatest ambition is to do its work thoroughly; & its great trouble is y^t it is not better managed: ffaith can't forgive it

self

selfe, when crampt up by unbeliefe; It can't be r
:conciled to dull Services. Rom: 7: 24, O wretched
man that I am: The Obstructions of indwelling
are y^e chiefe Complaints of true faith; Paul lam
a dead heart more, than he did all y^e Sufferings he u
:derwent. This y^e Triumph of a young Heaven, when
faith can Mount upon it's Wings, & keep Soaring a
:loft in y^e sweet Views of Jesus: Mat: 17: 4, 'tis goo
for us to be here; Oh that we could hold this Ligh
& Life & Love, & never lose this sweet & heavenly
frame, till wrapt up where they are in perfec
:on! faith thinks all too defective, Unbeliefe is
ready to imagine all well enough.

4. The Scope that a lively faith takes in Obse
:ving Gods Commands is general & universall
When you have done all, &c. Unbeliefe makes
Reserves & Exceptions, — The Lord pardon me in th
thing; It chuseth y^e easiest work: but faith Eye
x, & follows him in y^e most difficult paths, Ps: 119:
hath respect to all his Commands; Mat: 3: 15, It b
:comes us to fulfill all Righteousnes: Christ di
not stay till John came to him, but underwent
fatigue of 14 Miles (as it's computed) for to be b
:tized of John: faith, if it have not y^e Ordinan
at home, will take pains, rather than live witho
them. Heb: 13: 18, We trust we have a good Confci
:ence, but how is that Evidenced. willing in al
things to live honestly; true faith is weak & ca
:not do all, but it's willing & strives to do all.

5. true faith is willing to do all it can do, & fom
:times, like a ready obedient Child, attempts mor
than it can well Compass; As Peter throws himfe
upon y^e water, but his weak faith lets him sink
faith makes many Essays even when it finds
selfe overpowered, It tries again & again, like
young bird when it can't fly will be fluttering
Mount a little thô it drops down immediatel
true faith seldom wants a heart, thô it often
wants strength; When indisposed & can't pray,
would pray seriously & fervently; It will mak

on

one Attempt & another, as y^e poor child will bee
tattling, when it can't speak plain; & will be moving
when it can't go, & such little Endeavours are very
pleasing to Parents; Mat: 26: 41, The Spirit is willing
but y^e flesh is weak; We must suppose y^e Disciples
were striving & shaking off sloth, but still are affec-
tered with the prevailing flesh.

2. Faith is willing to do all it should do: It breathes
after perfection, pressing on that it may attain the
Crown Phil: 3: 11. Unbelief is satisfied with pre-
sent Attainments; but Faith longs to be where it
may serve God, & have no distraction within, nor
interruption without. It laments its defects, and
desires to be hastened where it may lay down all
its Imperfections.

5. & Lastly, The Measure that Faith takes in Obser-
ving y^e Commands of God, is y^e whole Term of Life:
When you have done all, And that can't be till Life
is finished: Faith is not an Hireling for days, or —
Months, or years, 'tis not for changing Masters, or
Services, but abides with x for Ever: Phil: 1: 21, For
to me to live is x; 'tis my whole Life & Happinesse:
Job 27: 3-6, Whilst y^e Spirit of God is in my Nostrils, I
will not let my righteousness go; i. e. My whole
Life is Gods gift, & therfore shall my whole Life bee
at Gods Service. True Faith lives waiting, & dies pray-
ing — Lord Jesus, receive my Soul. Now some may
be ready to think such a Person thus sincere & diligent
& faithfull, is one of great renown, & hath some very
considerable thing to depend upon: 'tis true, Such are
Heavens Worthies, y^e Children of God, Heirs of Glory:
But whatever Excellency is in them, 'tis not from y^m
selves, they are unprofitable still towards God: —
Neh: 13: 22, Remember me, O my God, concerning this
also, & spare me, according to y^e greatness of thy mer-
cy, q. d. Lord, Consider me for my good deeds, — but
why should I mention what I have done, I have
need of great mercy, & shall perish without it: Ro:
3: 27, Where is boasting? 'tis excluded: There was ne-
ver room for any proud Bragg before God, much

less

less is there in a Gospel: dispensation: 2 Cor: 12:5. Of such
an one will I glory, yet of my selfe will I not glor
How? was it not himselfe he means? yes. but it
was not of & from himselfe, Whatever he had don
& Enjoyed was Grace & not Paul; & therfore said
he, I will not glory about such Revelations, lest
should seem to impute any thing to my selfe. but
will glory about my Infirmities, that it may ap
pear to be all of Grace, for when I am weak, the
am I strong.

2. What we are when we have done all, Unprofitable Ser
vants. — I will single out a few things y^t will evi
dence us after all, to be unprofitable Servants,
1. God is infinite in Glory, & so we can't possibly
advantage y^e Almighty: What is he y^e better for ou
Obedience, or y^e worse for our Rebellion? He gets n
by our Salvation, nor loseth by our destruction, Job
35:6,7. All y^e Adorations & praises of Men & Angel
add not y^e 10000^th part of a Mite to his perfectio
The poorest beggar by presenting his Rags to y^e grea
est Prince, may with more Reason pretend to have
meriled his Crown, than we by our highest perfor
mances; presume that we have in the least obliged
y^e great God, Psa: 16:2, My goodness extendeth no
unto thee, q.d. Tho I have been a little usefull amon
poor men, yet have I not added any thing in y^e leas
to thy perfections; My little goodness can't possibl
reach near to thy Excellencies, who art far above al
praise & glory; I have obliged poor men like to m
selfe, but am & ever shall be indebted to thy Glori
ous Majesty: How can a poor worm oblige an infinit B
2. We by y^e great God all, yea more than we can p
sibly do; for an Infinite being to stoop to poor dust, i
favour never to be retaliated, tho we could bor
row all y^e Services of y^e whole Creation. Gods maki
us Rational Creatures lays us under Obligations that ca
never be Answered: That y^e great God should stoop
low as to breath a Soul into our Dust, is such an Honor
put upon us, y^t Angelick Services may not pretend
to recompense: The very Dignity of being Employe

in

in y^e Services of y^e God of Heaven is an Honour so great put upon poor Dust, that y^e highest Acts of Obedience in y^e World are infinitely short of: One Gift of Love from such an unconceivable Being so far surpasses our Services, that we are yet in Arrears for y^e very first Mercy; the longest Life fill'd up with Duty can be no Return for y^e first breath; Gen: 32: 10. I am not worthy of y^e least of all thy Mercies; And if all our Services are less than a breath, what senseless Insolence is it to challenge a Heaven? If wee are in Debt for our Food & Raiment, it's perfect Phrenzy to talk of Meriting Glory; & if one Mercy doth so much oblige us, what do thousands & thousands do? Will a Person that pays me a just Debt, yea, but y^e 1000^th part of it pretend Worthiness? Will a Person that ows me many Hundreds, by bringing me a Grain of Sand, tell me he hath obliged me? & yet this can't reach y^e Case between God & us: We ow him Millions of Talents, ~~& have not paid him a~~ & have not paid him a Mite, & yet presume? Put thy hand upon thy Mouth proud Worm: Rom: 12: 1. I beseech you by y^e Mercies of God, &c. Divine Favours make all we can possibly do, a reasonable Duty: the least Mercy from an Infinite God Engages more than y^e greatest Favours from the Creatures.

3. We have forfeited all, & cannot make Satisfaction to an Offended God: Every Blessing is lost, & y^e greatest Misery deserved; And had we 1000 Worlds to offer, it would not be a Price of Redemption; Heb: 7: 18. the Comand is disannull'd because of y^e weakness & unprofitableness thereof, i. e. the greatest Obedience could be no Satisfaction or Atonement. Shall undeserving, ill-deserving, Hell-deserving Worms talk of Worthiness? What he that deserves 1000 deaths, deserve so much as a Breath? The Contempt Man hath cast upon infinite Goodness, places it beyond a possibility of Recovering by poor Dust: Could we appropriate to our selves Angelick Excellencies, & perfectly obey y^e Will of God our selves, All this could not satisfy for y^e first Apostacy: And when under such desperate Circumstances, It pleased God to send his own, his only, his dear Son, Infinitely

&

& Eternally Beloved, to become Man, to obey, to die, to d
:deem us: Which he freely undertook & accomplisht
And in this his Son our good God hath Establisht a
New Covenant; full of y^e most gracious promises, in
which blessings Spiritual, temporal & Eternal are
freely settled on true Believers: Now can there be
any Pretence of Equital to Redeeming Love? The le
drop of x^ts Blood will abundantly weigh down y^e th
:ted Services of Churches & Ages, of Earth & Heaven.
Hath ffree Grace fetcht thee from y^e Mouth of Hell wh
thou deservedst to be Eternally burning? Hath it plu
thee out of y^e devouring Paws of Merciless Devils? Is
leading thee in triumph to y^e Gates of Eternal Salvat
:on? Be Silent, proud ffleſh, speak not a word, think
a thought of thy Deservings. And is all this Happines
procur'd by y^e Meritorious Obedience of y^e Son of Go
1000 times 10000 hearts, yea worlds are too mean a
present for such a Saviour: Joyn in thy Admiratio
with y^e 1000^s above, Rev: 5:12. Worthy is y^e Lamb th
was slain to receive power & riches, &c. What are a
Prayers to y^e Blood of Jesus? What are our Humil
:tions & Obedience to y^e Blood of God: Man? What
our Troubles & Sufferings to those of y^e Lamb of Go
How unworthy of such inestimable blessings are
that are unworthy of y^e least! O all ye Angels pra
him, & yet all their & our Adorations are not so mu
as a Return of a Drop for an Ocean, of a Mite for a Wo
4. Besides, we are poor imperfect sinfull Creatu
our best Services have need of y^e Merits of another
to render them acceptable. What's y^e Value of a fe
shatter'd Prayers, a few roving Attendances? The
:perfections of our most lively Performances (y^t a
more fit to be lamented in private than expreſt
spoyl y^e Glory of our Duties: We have more ne
with British Tears to weep over our best Sacrifices,
than to rejt upon them, The High Priest under y^e
Ex: 28: 38. had Holiness to y^e Lord upon his Mitr
to Atone for y^e sins of their holy things, which typi
:ed y^e Righteousness of x, which alone gives our mo
Exalted & Spiritual Worship Acceptance with th
ffather. But was our Devotion perfect, y^e freque

neglects & Miscarriages we are chargeable with would
spoyl our Glorying: There's Malignity enough in one
Sin to spoyl 10000 & 10000 such Duties; One Sinn
Croft out y^e perfect Service of Man, & Angels. What
silly presumption is it for poor Sinners to Confide in
imperfect Services, who deserve a Hell daily, & have
deserved it 1000^s of times, & are continually behold-
ing to infinite patience that they are not ffrying in
those flames. Lord not to us but to thy Name be y^e praise.
5. ffurther. All that we do Acceptably is by y^e special
help of Gods Grace. Without y^e sweet Aids of Gods Spi-
rit we can do nothing to purpose. That which is the
Work of meer Nature will never pass for Evange-
lick Service. All must be done by Divine Assistance
that all might be of Grace. We can bring God nothing
but what's his own, & defiled too, as it passes thrô our
hands; David seems to arrogate something to himselfe
1 Chron: 29: 14. Who am I, & what is my people, y^t we should
offer so willingly. But instantly checks himselfe. All
things come of thee, & of thine own have we given thee:
the Apostle Gal: 2: 20. begins to speak highly, I live.
But soon Corrects himselfe. Yet not I, but x liveth in
me: Every good Motion, & every Heavenly desire
is y^e Work of Gods good Spirit, through whose Help
we have Access to y^e ffather. What dost thou Glory
of, proud Dust. It's not thine own.
6. Lastly. All our Evangelick Services are Crown'd by
y^e prevailing Intercessions of x. Nothing is Accepted
but w^t passes thrô y^e hands of a Mediator; his y^e Blood
of x y^t gives our Services their Worth, his y^e Incense
of y^e Angel of y^e Covenant y^t perfumes y^e Prayers
of Saints. Rev: 8: 3. Our Services, in themselves, like
Pillars of Smoke, come up before God, being perfu-
med with y^e Myrrh & ffrankincense of xts Righte-
ousness, Can: 3: 6. ffaith it selfe must be Sprinkled
with y^e Blood of x, when it officiates at y^e throne of
Grace: Where is boasting then. It's Excluded for E-
ver: 'tis not possible for a perfect Creature to oblige
an Infinite Being. Much less for such sinfull Worms
as we, who are so much below y^e least Mercy, have
forfeited all that's truly good, are beholding to y^e Blood
of

of x for a Satisfaction, & can't so much as make a sincere
Acknowledgm.t of y.e astonishing blessing, without y.e Assis
:tance of divine Grace, & then too y.e Intercession of x from
all. How little have we to do in y.t which is truly good! It
is of God, y.e praise be to free Grace. Hence it's evident
no Creature can oblige God any further, than he is Grac
:ously pleased to oblige himself.

3. Thirdly, What must we think & say of our selves aft
all? Why, that we are unprofitable Servants. Strive ha
in y.e way of Gospel duty, don't dream of Mercy in a wa
of prophaneness or slothfullness: 'tis not indeed to rel
upon Mercy but upon your own fancy to say that you
hopes are in Gods Mercy. Whilst worldly, sensual & dul
:less: set y.e Glory of God be your great End, y.e Word o
God your Rule, Faith & Love your Principle, y.e whole
y.e Gospel your Compass, & y.e whole of your Lives y.e M
:sure of your Labours & Duties; & yet after all say, W
are unprofitable Servants: Which Comprizeth
these Instructions.

1. Maintain humble thoughts of your selves; Have
Care of Spiritual pride; Check y.e first Rising of haugh
Unbeliefe; Humble your selves in y.e sight of the Lord
Jam: 4:10. The Stars you know Vail their Glory befor
y.e Sun: Let your Light be Eclipsed, whatever are yo
Parts & Gifts & Graces & Services, before y.e Son of Rig
:teousness: Remember you can't think too highly of
nor too meanly of your selves, the greatest Expres
:ons are too low for x, & y.e lowest too great for you

2. But then Let your Dependance be on y.e Grace
God in x for Acceptance & Salvation; Set not up y
own Duties in y.e room of a Saviour; they that Exal
their own Righteousness, deprive themselves of y.e B
:nefit of x, Gal: 5:4. — Ye are fallen from Grace. A
1000 pities that much should be done in a way
Duty, & all Spoil'd by depending on't; Your own Ri
:teousness is too weak a Prop to bear y.e weight
never: dying Soul: Oh flie to y.e Obedience of x, whi
is y.e City of Refuge, & keep there & all will be safe.

3. And be Content to wait Gods time, which is be
be willing to go when x calls, & yet be content to st
till he Calls. Hold out Faith & Patience, said a gre
Christian under sore Struggles. Is there more wor
to do. Are there more difficulties to pass throug

ce be it y^e Service of more years, Go on; 'tis fit ffree
sit Grace should charge its own Seasons: Paul seems in a
rom Strait. Phil: 1: 23, about Life & Death, but humbly re:
l! he fers all (as is our duty) to y^e good Will of God. Hea:
ent ven is worth waiting for, tho it were many years & Ages.
rau 4. Lastly, Regulate your Apprehensions of y^e great Doc:
trines of the Gospel by this Rule; When you have done
ffe all say, We are unprofitable Servants. As.
e ha 1. Here our dear Lord plainly States y^e great Doc:
wa trine of ffree Grace, He joyns Duty & Grace together,
el He that separates these marrs y^e Glory & spoils the
Harmony of y^e Gospel: He that separates Duty from
Du Grace, turns y^e Gospel into Libertinism & Lascivious:
d ness: And he that separates Grace from Duty, makes
ole it an intolerable Yoke of bondage: He that separates
e M Grace brings you to Mount Sinai, & leaves you under
. My y^e thundrings & flashes of Divine Anger; And he that
eth separates Duty, seems to bring you to Mount Sion, but
placeth you on y^e pinacle of y^e temple, where Soul & all
ve is Endangered: He that duely joyns both these together,
gh Adorns y^e Gospel of our Lord & Saviour, & Exalts ffree
or Grace upon y^e Gospel: throne: ffree Grace admits poor
for worthless wretches into its Service, & then for x^s sake
y^e freely Crowns a few inconsiderable Labours with E:
ig ternal Blessings, Psal: 147: 11, &c.
of 2. Here likewise our dear Lord explains y^e great Doc:
ess trine of Justifying ffaith; The Apostles having beg'd, v: 5.
ou Lord Increase our ffaith, the Lord Jesus puts in this Ca:
ee veat When you have done all, say, We are unprofi:
table Servants: q. d. Whatever Gifts & degrees of ffaith
all may be given, whatever may be y^e ffruit & Effects of
y^e such a ffaith, Remember still to put y^e Crown upon
: d ffree Grace; know that when you have done all you
y: have nothing to rest upon y^t will bear y^e Weight of a
ky Soul, but y^e Mercies of God in his own dear Son. Sa:
ving ffaith pretends not to set up for it selfe, 'tis on:
ly a Servant to ffree Grace, 'tis a ffaithfull Servant
but pretends to no more; like y^e Cherubims 'tis swift
ly winged in y^e Service of God, but when it comes near y^e
fr throne, it Covers it selfe with its very Wings; 'tis the
gr Star that leads to x, but stops there, & vails it selfe; It
or lives upon x as its All, as a Servant on y^e free Bounty
ug of his Master, as a Beggar at y^e Gate of Mercy. The
M

the Crowning Act of Saving ffaith. I take to be, a hearty
Reliance on y^e^ Mercies of God in Jesus x: ffaith brings
every duty to be sprinkled with y^e^ blood of x, &
to have a pardon annexed, yea comes it selfe to
sprinkling, & dares not adventure upon its own w
worth, without a pardon; Lord, I believe, help mine
unbeliefe: Isa: 45: 24. In y^e^ Lord shall one say I have
righteousness & strength &c. not in my selfe, o
3. thirdly, We have here y^e^ Doctrine of Merits illus
:trated; 'tis not possible for any Creature in a ffit
& proper sence to Merit at y^e^ Hands of God, We are
unprofitable Servants, if all were done: Perf
:fect Obedience in y^e^ first Covenant could not thus
Merit, much less ffaith in y^e^ New; & yet both have
a considerable worthiness imstampt upon them by
ffree Grace of God: Perfect Obedience being made
absolute & immediate Means of life, & depending
upon its own strength, claimed life as a due debt &
a way of Works, Rom: 4: 4 but ffaith hath its dignity
by Office, God having Exalted it above other Graces
& assigned it its peculiar work, to bring all to x, &
its dependance is upon y^e^ free & continued Com
:munications of Assistance from y^e^ blessed Spirit
ffaith presumes not to do any thing by its own
strength, & when it hath done somewhat by the
Grace of God, it confines it not within its own
Circle, but puts all in y^e^ hands of a Mediator
ffaith is y^e^ great Officer of State at y^e^ Court of Gra
that brings every Service to be Subscribed & Seal
:ed by x our Mediator, & carrieth back y^e^ Answer
of Peace & Love that our Redeemer sends to the
Souls of Believers: ffaith with its blessed
ffruits is highly Exalted too, as a certain Evidence of
an Interest in x, & y^e^ most proper Method of advanc
our own Comforts & Gods Glory. Gospel-duty is a most
Honourable Work, 'tis an Heavenly Employment: 'tis
not y^e^ Will of x that thou shouldst give y^e^ Obedience
of ffaith ill Names & unworthy Characters; this can
be done without Reflecting on Grace that hath the
Advanc't it, & on y^e^ Spirit of Grace whose work
is: Upon ffaith is settled, in a New & Everlasting Co
:venant, all y^e^ Glory of y^e^ other World: but ffaith
self

sets not up in a way of Works, pretends not to be, as perfect Obedience in y^e first Covenant, or as y^e Jews made their legal Obedience, y^e absolute & immediate Means of Salvation; Faith disclaims all this, & owns no other worthiness than as it Officiates & leads to x, & so is all of Grace, in comparison of y^e other. Saint Paul, Phil: 3: 9, durst not adventure his Soul on his own Righteousness, as y^e absolute & immediate Means of Salvation, but desires that he may be found in y^e Righteousness of God by Faith; He dares trust his own Faith as it leads to y^e Righteousness of x, & no further; but he dares trust y^e Righteousness of x, with Soul & all.

I shall Sum up this Discourse with a few Motives:

There is in y^e very Nature of Man a proneness to Self: dependance, It would fain have somewhat of its own for an Atoning Sacrifice & Righteousness: It is very loth to stoop to y^e Grace of another; it will make 1000 Shifts that it may seem Some: body in its own Salvation: How hard is it to perform a Duty with any livelyness & not be floated with haughty thoughts, As Bernard saith, I could never do any thing well but methought I heard a Whisper. Well done, Bernard. Self is y^e greatest Idol in the World; It's an Idol in every breast; How prone are y^e very best to go out in their own Names & Strength, & how ready are we to appropriate to our Selves what we can't but know is the work of God, & presume presently we have obliged God to give us his Blessing, & rest upon y^e Work done; We are born Papists, the Doctrine of Merits is as old as the Corrupt Nature: Our dear Lord knowing this, cautions his Apostles, When you have done all, Let not y^r hearts deceive you, rest not upon what you have done, but cast your Selves upon y^e Grace of God, as undeserving wretches: The denial of Self: wisdome & Righteousness is y^e hardest talk in y^e World, It requires therefore y^e more Care & Concernedness.

Self: dependance is y^e ready way to Self: ruine: Down Self: Exaltation that dethron'd both Angels & Men; We all suffer for such unreasonable presumption; Let all take heed. = Self: dependance is y^e ready way to marr our present peace & Comforts: Humility is y^e bond

bond of Union, It holds Societies together; this bree
& Conceitedness that create divisions; this inte
:rupts our Communion with Heaven, & dashes our
Spiritual Hopes & Joy: Self: Exaltation gives the
reins to brutal passions, which Humility tame
& curbs. Do but think what a poor worthless
Creature thou art, this will teach thee patience
under Censures & Abuses, make thee easy to thy
selfe & others, whilst through Self: Confidence m
grow furious, disquiet themselves, & all about th
Self: dependance is y^e ready way to spoyl your to
:formances, & undo your Souls: do do good & rej
upon it undoes all; this was y^e fatal mistake
of y^e Jews, Rom: 10: 3, who going about to Establis
their own Righteousness, submitted not to y^e Ri
:teousness of God; they depended upon their ow
& made it y^e immediate & absolute Means of h
:vation, & so robbed themselves of y^e benefit of
Righteousness: The proud Pharisee by his Self: Ri
:teousness marr'd his own Justification, Luk: 18: 14
As you love your selves, depend not upon your selv
3. You have y^e greatest Instances of Humility be
:fore you, to lead you into y^e practice of this Vir
I might propose y^e blessed Example of our Lord him
:selfe, whose whole Life was a pattern of y^e great
Humility, but I shall single out a passage or tw
that may more directly instruct us what poor
:worthy Wretches we are: In Psal: 22: 6, A Psal
typical of x, we find such an amazing Expressio
I am a worm & no man, q. d. this Nature I ha
Assumed, is a poor mean, despicable thing before
Glorious Majesty; And yet y^e Humane Nature
x was in its highest Exaltation: If our blessed
Lookt upon his Humane Nature as a Contempt
Worm, what is thine poor Sinfull dust? Again
Psal: 16: 2, (As some refer it to x) My goodness ex
:tendeth not to thee, q. d. Father, I own that by
all y^e Obedience of my Humane Nature I have
not, I cannot add to thy Perfections; this Relie
:vers that will reap y^e benefit of it: And shal
impertinent duties presume to Oblige y^e Alm
:ighty? And at last our dear Lord makes h
Solemn Application to his Father, Joh: 17: 5. An
now

know, O Father Glorify thou me with the Glory which
inte had with thee before y^e World was: He comes as
s ours petitioner, O Father tho' this Humane Nature it
es self could never Merit Glory; Yet being received
me into so near a Relation to y^e Divine, & having by its
ge dignify'd Obedience vindicated y^e Honour of thy
ene Law, & y^e Glory of thy Majesty, which poor man had
o thus confronted, according to our Agreement of Grace;
e my Righteous Father Now Advance this Humane
d this Nature to that Glory that I thy Son from all Eter-
ur nity Enjoyed with thee. What! the Man Christ
re plead a worthiness from y^e Divine Nature! & thou
ak poor vile worm disdain y^e dignifying Excellencies
Chr of a Saviours Righteousness! What! the Man x
Ki pleading y^e Compact of Grace with y^e Father! &
ow thou sinfull worm think scorn to be Saved accord-
of ing to y^e Promise of Faith, in a way of dependance
t x on y^e Son of God! — — But lest this should seem
: Ki too high, wee will come to a lower Instance;
1: 14 the Seraphims, Isa: 6: 2. We read, had six wings, with
el twain they did fly, with y^e rest they covered their Fa-
bu ces & Feet, as sensible of their own unworthiness, to
be so near y^e throne of y^e great God; they had 4 wings
him to cover themselves & but 2 to fly with, intimating that
eat their unworthiness exceeded all their Services; that
tw they had more to be ashamed of, than to commend them to
or y^e God. Poor little perishing Clod, Hast thou no need
al of a Covering of anothers Righteousness! Have Glori-
fi ous Angels need of 4 wings to Cover them! & thou not
ha need of one to Cover thee! Could not their large: spread
re shining wings of Obedience render them worthy! And
e will thy little black clipt wings render thee so!
d But to come down to our own Rank: Abraham, Rom:
pr 4: 22, believed, & 'twas accounted to him for Righteous-
m, ness, i. e. relying on y^e promised Mercy in y^e Messi-
is ah, that was to come of his Loins, in a way of Duty:
we dost thou think to be Justified by thy own duties
lie without such Reliance! Is this to be a Child of Abra-
ha ham! Job is very positive, Ch: 9: 20, 21. If I Justify
m myself, my own Mouth will Condemn me, &c. tho'
I were perfect, yet would I not know my Soul, q. d.
An I dare not trust a perfect Righteousness, if I had it:
no

that

that which I desire to know is, that my Redeemer is li-
liveth. But proud Dust, thou canst not submit. Age
How doth David that great Saint, 2 Sam: 7: 18, in y^e h
great Pathos acknowledge his unworthiness of a mi
Earthly Crown! And what would he have said, had grea
it been about a Crown of Glory? 'Who am I, O Lord God, but
& what is my House, that thou hast brought me hitherto.' And is He now a man after Gods own heart? Who
that presumes upon his own Excellency & Merit? bre
The Apostle Paul tells us, 2 Cor: 12: 11, that he was not in a
at all behind y^e very chiefest Apostles, & yet was nothing: Great & Humble Soul! Nothing! And who art ma
thou proud Self-Justiciary? Art thou greater than Paul? yea than all y^e Apostles, that are here taught
they are unprofitable Servants? Art thou better
than David, Job, Abraham, yea than y^e Holy Angels
yea than Christ himself? Who art thou proud Fle
Come, come, let every proud Word & thought be Ch
nally silenced.

4. Lastly, Wait in y^e way of Duty, & depend upon y^e Mer-
cies of God in x, & in due time you shall reap a glo-
rious Reward. Never did, never will Soul miscarry
that relies upon y^e Mercies of God in Christ, in a y^e
way of Gospel Obedience. The good Master, in the
Text, assures y^e Servant, Ver: 8, that when he had
served him, afterward he should Eat & Drink. — for
There's rich & abundant Provision made for Humble
Believers; there's a Crown of Righteousness laid up
for them, which y^e Lord y^e Righteous Judge will give
unto them all, 2 Tim: 4: 8. Commit your Souls to the
keeping of a gracious God in well doing, & you'll find
him as a faithfull Creator, 1 Pet: 4: 19. The Lord ta-
keth pleasure in them that fear him, in those that
hope in his Mercy, Psa: 147: 11. The Truth & Power
& Righteousness of God are Engaged to put y^e Crown
on y^e Humble Believer; & it is a Crown so Massy,
of such pure Gold, that it Infinitely Exceeds all
Crowns in y^e World; Its Everlasting Light & Life
& Love, & Peace, & Communion with y^e great God:
I know not what it is, The Lord fit me to know it:
Happiness so great, that all y^e Happiness of y^e World

is but a Shadow to it; yea all y^e Happiness of all y^e Ages of y^e World is nothing to one Beatifick View of y^e blessed Jesus; his Happiness so great that y^e most raised thoughts cannot reach it; his Happiness so great, that it is only known by those that Enjoy it, but cannot be Expressed by them neither, & all well secured, as well as can be, yea for Ever secured: Wherefore throw your selves at y^e Foot of Grace, & break out into y^e highest Admirations of y^e rich Mercy of God, Lord, that such an unworthy wretch as I should have y^e least Mercy! that I should have soe many Mercies that deserve none! Who am I y^t thou shouldest speak to thy Servant of an Eternity to come! Is this y^e manner of men, O Lord God? I deserve not a Smile, & dost thou offer me a Crown? I deserve not thy Creatures, & dost thou offer me thy selfe? I have deserved a Hell, & dost thou offer me a Heaven? Oh for Ever blessed be God for Jesus: Yet there bee Eternally ascribed Grace, Grace, Grace unto it. Thus go on in y^e way of your Duty, Pray, Meditate, read, attend, receive, love, believe, & still rely upon y^e Mercies of God; Yet no difficulties discourage you, One Moment's being in Heaven (they were the words of your dear Minister) will make you amends for all.

Thus you see what a usefull Portion of Scripture your precious friend hath chose for you; He Comended it to you, & that upon his death-bed, who lov'd, & tender'd you as himselfe: And methinks his very Comendation of it should have a mighty & cogent Inforcement upon your practice: Never was Minister more concerned about a people, Almost his last words were, "Dear Lord Jesus, look after my people, once & again; yea y^e Advancement of y^e Gospel in this place, & y^e Welfare of your Souls had far greater room in his serious & dying thoughts, than y^e External Happiness of his friends & family: Never was a more tender Husband, a more loving Father, nor a more trusty & hearty Relation, & as far as I know.

every

every Relation too was his real ffriend; & yet all the
seemed forgot in Comparison of you his dear People
ffor his Sake, that thus loved you & yours. Believe &
practise these things: If you have any love to him,
sure your sorrowfull Countenances, bedewed Cheeks
& throngs of Sighs indicate it very much) shew it
regarding his last Requests, & Commend it to your
after you, So likewise ye, when ye have done all
say, We are unprofitable Servants, &c.

And now I would never desire a fairer Opportu-
:nity to spend the little Oratory I have in his Com-
:mendation; but I must not; And yet I can't but
say, Silence is y^e best piece of Rhetorick, when a
person's Excellency overtops y^e highest branches &
ffloweres of Oratory. but sure I may propose his E-
:cellent Example, to press y^e Subject he hath Chosen
us: Paul would glory about his Infirmities. His
Humility & his Condescension was as Exemplary
any of his other Graces, & his other Graces as Exce-
:lent as that. The low thoughts he had of himself
might be Evidenced in many particulars: As
1. The very Choyce of this Subject: It was with
some difficulty that he was prevailed with, that
there should be a ffuneral Discourse on his Account
lest any thing should be said in his Commendation
& when this was yielded to, He fixt on these Words
that somewhat might be said to your Edification
and nothing said of himself.

2. His great Contentedness in this Place, argues
him a very humble Man; He had, as was obvious
all that knew him, Capacities to move in a higher
Orb; & had he been placed in a more lofty Spher
he had shone with y^e brightest: but how Satis-
:fied was he in this meaner Place! Great Offers
little affected him, who thought himself most fit
for y^e Service of your ffaith: Here hath he labo-
:ed many years, Aug: 27: 1652, I find was y^e day
he preached y^e ffirst Sermon at Bromsgrove; And
after some time was Settled here, where he hath co-
:stantly laboured ever since, with Considerable Succ
even in y^e darkest & most difficult times.

3. His condescension to y^e^ Meanest is another proofe of his Humility; Great & Humble Man! He thought it not too much below him to converse familiarly with Children themselves about their Souls concernments; Of which I am an Instance, Almost 30 years past he stoopt to me, when (If ever in my Life) I had communion with God, & such as I scarce ever attained to since, I remember it still: And there are many such Instances in this Congregation.

4. His great Patience at all times, was another Argument of his Humility; Scarce any ever saw him in a passion: And when he was a Sufferer & Prisoner for y^e^ sake of Religion, who ever heard him Reflect upon his Oppressors? How quietly did he bear a long & tedious visitation for almost 12 Months together, While corroding Humours Eat out y^e^ very bones, & wasted y^e^ flesh: & yet scarce a Groan was heard in the House; But frequently was he admiring that he had no more pain, & so much Mercy. When once I said, Sir I am sorry you must thus go down Groaning to y^e^ Grave (meaning only in such an Afflictive manner) Good Man! he soon replied, "I do not Groan, I am Contented."

5. Lastly, The low thoughts he had of himselfe was a further proofe of his great Humility: Thô a Man of unblemisht Conversation, such an upright Walker before God & Man, that scarce any exceeded him, & very few attained to his degrees; Thô a great Scholar, & y^e^ greatest Casuistick Divine that I ever knew; Thô of general Acceptance & fame; Yet was he Continually expressing himselfe y^e^ Meanest of all Saints "I have been Endeavouring (saith this great man of God) to do some good, & they say I have done a little, but I am nothing. And at another time; "I have been gathering my thoughts together, as my pains would allow mee, & I have been considering Justification, which there is such a bustle about, & have plac't my selfe before y^e^ Tribunal of God, — whither I am going, & have supposed with my selfe what

" what I could plead for my Selfe, And find therein
" nothing but y^e Mercy of God in x, I can rest upon
Again, at another time, I heard him thus Expressing
himselfe, " I have no Raptures as some other x^ans
" ans have; I blesse God, I have some good Hopes, as
" fetch them in by ffaith, & no more; I am Content
" Wait till I get Home to my ffathers House; Whe
now he is Enfolded in y^e Arms of Divine Love, a
triumphing in y^e highest Raptures of Joy, being
lodged in y^e bosom of that precious Redeemer
whom he gladly & freely Entrusted with Soul & a
His Sorrows & Pains are Swallowed up in an Ele
ty of Happiness, where he is Shining as y^e Stars
Ever & Ever, being blest with y^e blessing of those
turn many to Righteousness; of which Numbe
some of you are, his dear Relations & people
Blesse God for such a ffaithfull Ambassadour, a
truly tender, trusty ffriend; I know a greater
Gifts could not well be in one Man; but his y^e
Sit down & be Silent. It must be so: Yet, your
Gifts drive you nearer to God, who alone can m
up such a Breach that's so great. = And as for y
his dear people, Be sure you walk in Love, & G
pel = Order, & do nothing unworthy of so great a
Instrument, begging & depending upon y^e gre
Shepherd for a suitable Supply.
As for those of you that have not been preva
ed with to Seriousness, No, not by such a Faithfu
Dispenser of y^e Gospel; Yet me say this, I know
how you will answer it to y^e great God: As y
of this place have had y^e greatest Priviledges
y^e best Helps, So your Miscarrying will have t
greatest Aggravations: Woe, Woe be to those that
such an Eminent Minister must Witness aga
Consider it, before 'tis too late: As Elisha's Bon
raised y^e Dead; So let this severe Dispensation
of y^e death of your most worthy Minister, aw

to your duty, & drive you to x, which his most serious & fregnent importunities have not done. = I charge you all, bee ye ffollowers of your dear Minister, that none of you miss of his happiness: Imitate his ffaith & Humility, & yet a little while, & you shall see him again, & rejoyce with him where no death shall ever part you; which is the sum of ye Apostle's Advice, Heb: 13: 7; Remember them which have the Rule over you, who have spoken unto you the Word of God; whose ffaith follow, (living or dead,) considering the end of their Conversation.

Finis.

Upon

Upon the Death of Mr: J. S. / By S. C.

The Blessing's fled, Earth loseth, Heavën gaineth,
The Church triumphs above, below Complaineth
A Stock of Grace is from my ffund removed
I'm poorer grown, whilst Heavën is improved
A new & splendent Star ariseth there,
Whilst I shine less, by its not shining here
My Sweets are whisk't away, with Gales of Grace
Which, turn'd to Praise, perfumid ye Heav'nly face
Let Angels Shout, who gain the Blessing deare
Let Mortals Mourn, who lose the Blessing ffaire

Soul Loss: By O. C. / Upon Mr: J. S.

Alas! Dear Soul, what hast thou lost? Canst tell
I've lost, — What have I lost? I know not well
My Spiritual ffather, Teacher, Pastor's dead
By whom my Soul was Born, & Taught & fed
Soul Losses heavy are; I'm left alone;
May not my Soul be lost now hee is gone
Help Lord, help to thy Selfe a Soul sore Crost
That neither ffriend nor Soul be Ever Lost

2 Cor: 12: 9. opened. Being an Abridgment of the doctrinal part of a treatise, entituled Agna Celestis: or A Soveraign Cordial for drooping Spirits, &c. By John Brinsley, Minister of y^e Gospel in great Yarmouth. 1646.]

We have here a Return of Prayer, Gods Answer to Pauls petition. Paul having received abundance of Revelations (as is related in the fore-going Verses) he was thereby in danger of being exalted above measure (as he saith) or mordinately lifted up in himselfe. Hereupon y^e Lord (as a wise & carefull Physician, for y^e preventing of this dangerous sympany of Spiritual pride, applies to him a sharp Corrasive exercising him with some sore & grievous Affliction, which himselfe in a Metaphorical way thus describes: there was given me a thorn in the flesh] Σκόλοψ τῇ σαρκὶ, some great trouble & disquietm^t, either in his body or mind, which was to him like a thorn or splinter in his side, very pungent & vexatious. The Messenger of Satan to buffet him] Ἄγγελος Σατᾶν, Angelus Satan, or Satanæ; either y^e Angel Satan, Satan himselfe, a malignant Spirit haunting & vexing him with his temptations; or, y^e Angel, the Messenger of Satan (as our Translation renders it) some wicked Instrument: (such as Hymeneus, or Alexander y^e Copper-smith, of y^e latter of which we find Paul complaining that hee had done him much evil, 2 Tim: 4: 14. & so is, by Chrysostom & some others, conceived here to have a special eye at) who created to him a great deal of trouble & vexation. Now in this condition Paul makes his address to y^e throne of

of Grace, requesting that God would work a de-
:liverance for him: by putting an end to this
his disquietment, & this he doth again & again
as Ver: 8. For this thing I besought y^e Lord thrice
that it might depart from me] thrice, either
at 3 several set times, as our Saviour is said
to have done in his Agony, Mat: 26: 44. Or: se-
:ven times, for y^e word is vulgarly used. Gr: ἑπτάκις
quater Gr: thrice & four times, that is, often
So we find Elihu in Job using it, Job. 33: 29
Lo all these things worketh God oftentimes with a
man] Bis Gr: (saith Tremellius) twice and
thrice (as our Margin hath it;) or Vicibus tribus
(as Montanus renders it according to y^e Origina
three times, i.e. often; a certain number put for
an uncertain. And so it may fitly be here look-
:ed upon: Paul besought y^e Lord thrice; frequent-
:ly & earnestly importuning y^e throne of Grace
Numerus ternarius symbolum est multitudi-
C. Lap. in Text. And y^e Lord was pleased at length
to return him this gracious Answer in our Text.

In which words we may take notice of two
things, 1, The Answer it selfe, And he said unto
me, My grace is sufficient for thee] 2, The Rea-
:son of that Answer, For my strength is made
perfect in weakness. I shall speak to them
severally. 1, As to y^e Answer it selfe returned
We may look on it 2 ways, 1, In a general
way, as an Answer: 2, In a particular way
as this Answer. 1, In a general way;
And he said unto me,] How, & in what way
God said this unto him, whether in an Extra-
:ordinary way, by Vision, Revelation, Oracle,
an audible voice from Heaven (as at his first
Conversion, Act: 9: 4.) or by y^e Ministry of an Ang-

Or whether only in an Ordinary way, by y^e Secret Instinct of y^e Spirit, making this Impression on his heart & spirit, whilst he was praying, bringing this comfortable Meditation to his remembrance, is a question that cannot be determined. As for y^e thing it selfe, that is clear; Paul upon his perseverance in prayer receives an Answer; a gracious Answer from his God.

Observ: God will hear & answer y^e prayers of his Children. Tho he seems for a time to lend a deaf ear to his Childrens prayers, as Psa: 80:4. yet as he always heart them, Psa: 65:2. So in due time he will answer them, Psa: 86:7. & 102: 17. Heb: 5:7. Reasons hereof; This Standeth 1. With his graciousness, Ex: 34:6. Psa: 111:4 w^ch inclines him to hearken to their prayers, Ex: 22:27. 2. With his faithfullness, Deut: 7:9. 1 Cor: 1:9. 2 Tim: 2:13. being faithfull he will hear & answer the prayers of his people. Hence y^e Argument David uses, Psa: 143: 1. [In thy faithfullness answer me according to thy promise; & in thy righteousness according to y^e equity of my cause. God hath engaged himselfe by promise to hear & answer y^e prayers of his people, Ps: 91:15. Is: 65:24. See also 1 Cor: 10:13. Heb: 10:23. So then it appears, y^t importunate prayer shall receive an Answer.

2. The Answer may be looked on in a particular way, as this Answer. [My grace is sufficient for thee] The Lord here answers Paul, not directly, not by granting to him y^e thing which he prayed for; but by promising to him what was equivalent, as good, yea better for him, A sufficiency of grace for y^e supporting of him in that Conflict, & giving him a comfortable issue of it. Thus God is pleased often to answer y^e prayers of his people, Non quoad

vo:

volum, sed quoad commodum; non quoad volu-
:tatem, sed quoad utilitatem; non quoad defe-
:derium, sed quoad salutem; As Aquinas and
Carthusian on y^e text do observe.

Observ: Prayer is not always answered di-
:rectly, but by way of equivalency, Mat: 26:3
compared with Heb: 5:7. & Lu: 22:43. 2 Tim: 1:10

See a threefold ground or reason for it:

1, Mans ignorance & weakness in asking, not know-
:ing what to ask for y^e best; whence they oftentimes
ask that, which if granted to them, they should have
cause to repent of, as in Num: 11:4, 18, 20, &c.

2, Gods wisdome; which is such that he knows what
is good for them, Mat: 6:8. See also Joh: 16:7.

3, Gods goodness & graciousness to his people; he
consulting for their good & benefit, & thereupon
is that he doth not always grant their request
but sometimes answers them in some other way
Bonus Dominus (saith Jerom to his Paulinus) qui
:pè non tribuit quod volumus, ut tribuat quod
malemus. Even so dealt y^e Lord here with his Ser-
:vant Paul; He granted not his request, as not see-
:ing it expedient for him, at present. Only in the
mean time he gives him a comfortable assurance
of that which should be as good, nay better for him,
My Grace is sufficient for thee.

Let this teach us not to stint God in our prayers
by being so absolute in our requests, as that nothing
shall content us, unless we have y^e thing which we
desire; knowing that we have to deal with a wise
& a good God, who knows better what is fit for us
than we for our selves, let us submit our wills to his
will: So did our great Pattern Christ, Mat: 26:39, 42.

But I pass on to y^e Matter & Substance of this An-
:swer. My Grace is sufficient for thee.] My Grace.
In this place this word may be looked on two ways:
1, Some hereby understand y^e Love & favour of God

And thus we find y^e^ word Χάρις, Grace, frequently used; as Gen: 6: 8. Lu: 1: 28, 30. & 2: 52. In this sense divers Expositors of note do here look upon it: My Grace, i. e. My love & favour. Grotius. Diodate. Estius.

This Grace was suffient for him: Ἀρκεῖ σοι, Sufficit, or, Sufficere debet: (as Grotius explains it) it is e: nough for thee, that which may well suffice thee, so as thou both mayest & oughtest to rest contented with it. So y^e^ word is used, Joh: 14: 8. It is enough to suffice thee, yea more than enough: It may be looked on as having a Meiosis in it: intending more than what is expressed; as y^e^ word is also fitly expounded in 1 Pet: 4: 3. So here, It is enough, & more than e: nough, that which may serve abundantly to satisfie & content thee in this condition, thô thy prayer be not answered according to thy desire.

Observ: Christians in all estates are to rest satisfied with Gods Love & favour. And well may they so do, considering whose grace this is; The Grace of God. 1. Reas: Because he is a God Allsufficient, Gen: 17: 1. Jer: 2: 13. & 17: 13. Jam: 1: 17. Psa: 36: 9. & 84: 11. Eph: 3: 20. 2. Because he is unchangeable, as in his Essence, so in his Love, Mal: 3: 6. Joh: 13: 1. Jer: 31: 3. Ro: 8: 38, 39. Nimis avarus est cui non sufficit Deus. Augustin.

2. Others by Grace here understand rather the Energia, y^e^ putting forth of this grace, y^e^ acting of it, y^e^ effectual operation of y^e^ Spirit of grace, thus it is frequently used in Scripture; As in Act: 14: 26, Paul & Barnabas were by y^e^ Church recommended to y^e^ Grace of God, i. e. to y^e^ gracious Assistance of Gods holy Spirit, which might enable them to y^e^ work of their Ministry, & make their labours effectual. So 1 Cor: 15: 10, - not I, but y^e^ grace of God which was with me. In this sense may y^e^ word not unfitly be rendred, Rom: 6: 14. So here, My grace, i. e. my grace in thee: Not y^e^ Habit of grace already received; But that supply of

grace

grace, which I will make, & reach forth to the
y^e supply of my Spirit. As Phil: 1:19; through
y^e supply of y^e Spirit] y^e Ministration of
Spirit coming in unto him, & sanctifying his
affliction to him. So here: It's such a supply
which should support & strengthen him in the
conflict, enabling him to endure, & go through
with it, so as to be a gainer by it, & come off
Conquerour in y^e end. So Calvin looks upon
Vocabulum gratia (saith he) hic non favorem
(ut alibi) sed per Metonymiam auxilium Spiritus
Sancti significat: & so Hemingius, & many other
Which sense seems to be properly & principally
intended here. And so much is intimated to us
y^e following clause, which is rendred as a Reason
of y^e Answer here returned, ffor my strength is
made perfect in weakness: My power, or virtue
being put forth for thy support & comfort.
This is it which here he calls Grace, & my Grace
Grace, 1, Because freely given & bestowed, Quia
gratis data: Such is y^e operation of y^e Spirit, It
works freely, Psa: 51:12. Joh: 3:8.
2, Quia nobis a gratuito Dei favore provenit.
In this work of y^e Spirit is that special grace
also exercised & put forth: the one being as the
Spring, y^e other as y^e Stream; y^e one y^e Mother,
other y^e Daughter; one y^e Seal, y^e other y^e print
one an impression & manifestation of y^e other.
My Grace, 1, In as much as God is y^e author &
giver of it, 1 Pet: 5:10. Psa: 84:11.
2, As y^e propriety of it still resteth & remaines
in him: Grace is a talent which God puts into
hands of his people to improve for him: So that
they are rather ffactors than Owners, not Lords
but Stewards, 1 Pet: 4:10.
Now this Grace was sufficient for him, 'Arkēi

Observe: Gods Grace is sufficient for all that will make a right use of it. And well may it be concluded so to be, if we consider.

1, It is y^e Grace of God, who is y^e God of all Grace, a God all sufficient in himself & to his Creatures. Gen: 17: 1. Eph: 3: 20. 1 Pet: 5: 10.

2, It is conveyed through Christ, who is full of grace, Joh: 1: 14, 16. Col: 2: 9. Eph: 4: 7.

3, It is wrought by y^e Spirit, which is y^e Spirit of grace & power, Eph: 3: 20. Col: 1: 29. And consequently well may that Grace, which is y^e working of this Spirit, be concluded to be sufficient. There is therefore a Sufficiency in this Grace of God: But,

Qu: for whom, & for what is this Grace sufficient?

1, for whom is this Grace sufficient?

Ans: Generally, for all men, Tit: 2: 11. Gal: 3: 28. Not that this sufficient Grace is given to every one; No not to all those to whom y^e Gospel is preached. But where this Grace of God, his special grace, is given & received, it is sufficient, & that for all.

2, for what is this Grace sufficient?

Ans: In general, It is sufficient to all ends & purposes, for whatever it undertaketh. Joh: 3: 8.

But to shew this more clearly & fully, I shall descend into some particulars. To make way whereto I shall take notice of that obvious distinction of a twofold Grace, Gratia operans, & cooperans; working, & co: working grace; or the first, & y^e following Grace. The first or working grace is y^e converting Grace of God, whereby men are turned from all sin to God, made new Creatures, being regenerated & born again, having not only their understandings enlightned but their wills & affections renewed & changed.

The following, subsequent, or co: working grace is that whereby God continueth, confirmeth & perfecteth that first Grace, that work of Grace which is begun in y^e soul, carrying it on till it come to perfection in glory. Both these are put together, in Phil: 1: 6.

1. The

1. The first Grace is sufficient for y^e^ Conversion o
those in whom it worketh, 1 Tim: 1: 13, 14, 15. 1 Cor: 6:
See also Ezech: 36: 25, 26. Jer: 31: 18, 19.

Qu: But if it be thus sufficient, why is it not a
: ways efficient? Two Reasons may be assigned
Reas: 1, Because God doth not give it to all, Mat: 13:
Rom: 9: 18. Gods will is both Law & Reason, Prov: 20, 21.

Reas: 2, Because all do not receive it, Rev: 3: 20. Act:

Qu: But is not y^e^ Grace of God irresistible.

Ans: The Spirit of grace in it selfe is irresistible
but it doth not allways work irresistibly.

2. The Co: working, or following & assisting Grace of G
is also sufficient. This is y^e^ Grace more especially
chiefly intended in y^e^ Text; for Paul was now in
State of Grace: And therfore, As Grace had already
been Efficient in him for y^e^ working of so great a
change as it had done; so the Lord tells him that h
Grace was also now sufficient for him.

Obser: That y^e^ Co: working or Assisting Grace of G
is sufficient for all that are in a State of Grace

For y^e^ demonstrating of this I shall descend into
some particulars, shewing for what it is sufficien
1, For y^e^ Establishing of them, keeping them fro
falling, Psa: 51: 12. 1 Pet: 5: 10. 2 Cor: 1: 21. Be they nev
so weak in themselves, yet this Grace is sufficient
to uphold them, Rom: 14: 4. Jud: 24. 1 Sam: 2: 9. as fro
temporal, so from spiritual Evils, Psa: 91: 11, 12. Ma
6: 13. 2 Thes: 3: 3.

Object: But how is it then that they do fall, & that
so frequently, & sometimes so foully, as they do?

Ans: This is not from any deficiency in y^e^ Gra
of God: But, 1, From themselves in not co: oper
: ing with y^e^ grace which they have received: No
keeping a strict watch over themselves, as, Pro:
23. Mat: 26: 41. Not warily avoiding y^e^ occasio
of Sin, 1 Thes: 5: 22. Not being carefull in y^e^ use of
Means, not observing those Rules & Directions, &
Ordinances which God hath prescribed them.

2

2. This is a thing which God permits; which he doth with an eye to himselfe, & them, & to others.
1, to himselfe; for y^e^ further manifestation of his grace & power, in pardoning, & restoring of them.
2, to them; that they may y^e^ better know him, & themselves; his power, & their own weakness.
3, to others; that others may be warned by their harms, & so be y^e^ more jealous over themselves; more carefull of their own standing, 1 Co: 11: 20. 1 Co: 10: 12.
2. This grace is sufficient to keep them in falling, so as that thô they do fall, & fall foully, yet they shall not fall totally, Psa: 37: 24. Pro: 24: 16. Jer: 32: 40. Luk: 22: 31, 32. Joh: 17: 20. 1 Joh: 3: 9.
3. This grace is sufficient to restore them being fallen, Pro: 24: 16. Lu: 22: 61, 62. 1, to former Rectitude, Psa: 51: 9, 10. & 2, to former Comfort; Psa: 51: 8, 12. Isai: 57: 18. & 61: 1, 2.
4. This grace is sufficient to strengthen y^m^ as, 1 Pet: 5^c^: 10. Eph: 3: 16. Phil: 4: 13. It can make y^e^ weakest St able to go through with whatever work God shall call them to: be it to wrestle with temptations, to subdue Corruptions, to perform Duties, to endure Sufferings. In these four lieth a chiefe part of a Christians work.
1, to wrestle with temptations: these Conflicts Christians are continually subject to, to temptations of both these kinds, Outward & Inward. 2 Cor: 7: 5.
1, Outward, from y^e^ world; Of which there be 2 sorts: Some deterring & discouraging from what is good; Others enticing & alluring to that which is evil.
2, Inward, either Satanical Injections, or divine Desertions: As to all these this grace is sufficient.
1, for outward temptations from y^e^ world: And,
1, temptations deterring: Such is that Opposition that Christians meet with in & from the world, having many stumbling blocks cast in their way, to stop or hinder them in their Course: But this grace is sufficient to bear up their Spirits, and to car:

carry them on in their course in despite of all the
1 Cor: 16:9. Act: 18:6. & 19:9. & 20:3. & 23:12. & 25:3
: Act: 23:11. 2 Tim: 4:17. Act: 20:18, 19. See also Ps
27:1, 3. & 56:4, 11. & 118:6. Heb: 13:5, 6.

2, Alluring temptations, which are far more dang
: rous than y^e former: Such is y^e lust. of y^e world, 1 Jo
2:16, 17. i.e. those things in y^e world which are so ear
: nestly desired & lusted after, pleasures, Riches, H
: nours; which being inordinately affected, produce
sinfull lusts, Voluptuousness, Covetousness, Ambiti
to these & other y^e like lusts, by reason of these temp
: tions presented to them, Gods own Children, as we
as others, are subject: But such is y^e sufficiency of
grace, that it is able to keep them in y^e world from
lusts of it, so as they shall not be overcome there
1 Joh: 5:4. Joh: 16:33. Phil: 4:13. Tit: 2:12. 2 Pet: 1:4.

2. There are Inward temptations, such as seize m
immediately y^e Inward man, y^e Soul: But such is
sufficiency of divine grace that it can enable Chr
: stians to wrestle with them, so as not to be overcome
1, Satanical, Diabolical Injections: Satan is the
chiefe Enemy that a christian hath to conflict wit
1 Pet: 5:8. Mat: 13:39. Eph: 6:12. He fights ag^t them
his temptations; Of which some are Mediate, so
Immediate. 1, Mediate, makg use of Instrumen
to convey his temptations, thus he tempted Adam
by his Comfort Eve, Gen: 3:6. & Christ by making us
of Peter, Mat: 16:22, 23. Or else presenting Objects
their senses, which may be taking to them. Thus
tempted Eve by presenting to her view y^e Apple
Gen: 3:6. & x our Saviour by presenting to him th
world, Mat: 4:8. In y^e like way doth he ordinarily
convey his temptations, by presenting to men th
pleasures, profits, honours of y^e world, All which a
his Snares, Rom: 11:9. 1 Tim: 6:9. & 3:7. But
2, He hath other temptations which are more Immediat
his

his secret Suggestions, which are injected & cast by him into y^e^ hearts of men; & therfore called his Darts, Eph: 6: 16. Joh: 13: 2. And such Temptations, not only wicked men, but even y^e^ best of S^ts^ are subject to; such are y^e^ Temptations of Incredulity & Despair, & of Blasphemy. But even in these y^e^ grace of God is sufficient for them, As y^e^ Lord here tells Paul: See also Eph: 6: 16. But, 2, there is yet another kind of Temptations, which are sorer than these; & these are Divine Derelictions, Spiritual Desertions, When God seems to withdraw his Assistance, hiding his face from y^e^ Soul in these Conflicts, seemingly leaving it to it selfe: Now this is sad indeed. See Psa: 22: 1, 2. & 30: 7. Mat: 26: 38. & 27: 46. Yet as sad as it is, such is y^e^ sufficiency of this grace, that it is able to support & bear up y^e^ Spirit under it; As in y^e^ Cases pointed at in y^e^ forecited Texts.

2. As this grace is sufficient to enable Christians to resist Temptations, So to subdue Corruption, y^e^ Corruption of Sinfull Nature, y^e^ flesh. This is one of a Christians Enemies, & that y^e^ most dangerous; in as much as it is within him, lying in his own bosom, ready to betray him into y^e^ hands of his other Enemies the Devil & y^e^ World; ready to open y^e^ door to them, & to comply with them, in letting in, & giving entertainm^t^ to their Temptations, without which they could not take place & become effectual, Jam: 1: 14. Corruption still dwells in y^e^ best of S^ts^ whilst here, Rom: 7: 17, 20. And thus dwelling in them, it is continually working in them, & warring ag^t^ them, Rom: 7: 23. opposing & hindring them in y^e^ course of their obedience, Ver: 19, 21. Heb: 12: 1. & instigating to what is evil, Jam: 4: 5. Rom: 7: 19, 24. Gal: 5: 17. Thus fares it with y^e^ best of S^ts^: Yet Such is y^e^ sufficiency of Divine grace, that it is able to support them in their Conflicts with this Enemy, & to enable them to conquer & subdue it, Rom: 7: 25. Mic: 7: 19. Enabling them to bring it under, & keep it under; as Paul did his body, 1 Cor: 9: 27.

1,

1, to bring it under: Crucifying & Mortifying it
Gal: 5: 24. Rom: 6: 6, 14, 18. And being brought under
so, 2, to keep it under; so as it do not break
forth, as otherwise it is inclined to do, & would
Jam: 4: 5, 6. Psal: 18: 23. It is by y^e power of spir
: cial grace, that Gods S^ts are enabled thus to sub
: due their Corruptions, to bring them under, and
keep them under.

3. This grace is also sufficient to enable Chri
: ans to perform Duties: these a Christian of
himselfe is not able to do, Joh: 15: 5. 2 Co: 3: 5.
But for this y^e grace of God is sufficient; sufficie
to enable them to do whatever he calleth them
to perform y^e Duties both of their General & Par
: cular Callings. 1, Of their General Callings, as
Christians: to perform all Duties of Piety & Cha
: rity; Piety towards God, Charity towards their
Neighbours: Phil: 2: 12, 13. 2 Cor: 3: 5. Eze: 36: 27. Ps: 119:
2, Of their particular Callings; whether Publick
Privale. Publick of Magistracy, or Ministry, Ps
89: 20, 21. Ezr: 7: 27, 28. Col: 1: 29. So as to their Priva
Callings; being such as are lawfull, this grace o
God is sufficient to direct Christians how to de
: mean & carry themselves in them, so as they
may therein abide with God, as 1 Cor: 7: 24. wal
: ing in them uprightly, & sincerely & unblame
: ably, approving themselves to God & y^e World

4. This grace is also sufficient to strengthe
Christians for y^e enduring of Sufferings; whic
are of two sorts, Humane, or Christian: Human
such as are alike common to men, as men, 1 Cor
10: 13. Christian, or for y^e sake of Christ, 1 Pet: 4:
& that with patience & constancy, Psa: 138: 3. Phil
4: 11, 12, 13. Heb: 11: 34, &c. & with joyfullness, Heb: 1
34. Act: 5: 41. 2 Cor: 12: 10. Col: 1: 11. Phil: 1: 29.

Thus we see this grace is sufficient to Strengthe
y^e Believer, enabling him to that 4 fold work; t
resist temptations, to subdue corruption, to perfor
duties, to endure sufferings.

5, & Lastly: As this Grace is sufficient to Stablish & Strengthen Believers, so also to perfect them, as 1 Pet: 5:10. or to make them perfect: Such they are already as to their Justification; Being in Christ they are perfect in him, Heb: 10:14. And what he has done by his Merit for their Justification, his Spirit is able to do y^e like for their Sanctification: to make 'em perfect; & that both with Perfection of Parts & Degrees. 1, With Perfection of Parts, to Sanctifie them wholly, 1 Thes: 5:23. the whole man in every power & faculty of it. And thus Sanctifying them in every part it also furnisheth them with all gifts & graces requisite for them, as 1 Cor: 1:4,5. & thus furnishing them with all sorts of graces, it also makes them perfect in every good work, as Heb: 13:20,21. Here is a Perfection of Parts.

2, Besides this, there is a Perfection of Degrees, w^ch again is twofold; Comparative or Absolute. Comparative, when a man attaineth a greater degree of Perfection than others have, or himselfe had. Absolute, that Celestial Perfection reserved for the Sts in heaven. For both these is this Grace sufficient: to Perfect Believers, by bringing them to some good degree of Perfection here; building them up further, Act: 20:32. For this end it is that Christ hath Ordained & appointed Ministers in his Church, Eph: 4: 11,12,13. Having begun y^e good work, y^e work of grace, in them, he will see it perfected, Phil: 1:6. till y^e day of his glorious appearing, at y^e general Judgment: At which time y^e Sts of God, appearing before him in their Souls & Bodies, shall be presented absolutely perfect, Grace being then swallowed up of glory. Such is y^e sufficiency of this Grace of God, that it both can & will do for all that are under it whatever is requisite in order to their Salvation.

And thus I have now done with y^e Doctrinal part of this usefull Truth.

I

I come now to y^e latter Branch of y^e Text: ffor
my Strength is made perfect in weakness.]
This is y^e Reason which y^e Lord renders for
this his dispensation & dealing with his Servant
Paul, shewing why he seemed to stop his ears ag^t
his prayers; & why, when he did answer him, he
did it in such a way, not by granting what he de-
:sired, but that which might be equivalent to it.
This proceeding of his was not without a Reason
which he here assigns, ffor &c. Whence

Observ: God hath a Reason for all his Dispensa-
:ons: He being y^e wise God, absolutely wise, 1 Tim
1:17. infinitely wise, Psa: 147:5. he doth whatsoe
:ver he doth most wisely. So he did in his work
of Creation, Psa: 104:24. Jer: 10:12. And y^e like he
doth in his works of providence: His genera
providence in ordering y^e world, & all things
in it; & his Special providence which he ex-
:erciseth towards & upon his own people. He
can give a Reason of all his Dispensations: even
of those which to a carnal understanding may
seem most unreasonable: Such are his proceed-
:ings sometimes with his own people, when he
seems to deal severely & harshly with them, suf-
:fering them to be brought into, & lie under grea
extremities, not answering their prayers: Yet
this doth not be without a Reason. Herein he
hath an eye both at them, & at himselfe. At
them, doing what he doth for their good, & profi
Heb: 12:10. ffor y^e exercising, confirming & increa
:sing of his graces in them, their faith, their pa
:ence, & for y^e humbling of them. At himself
his own Glory: Joh: 11: 4, 40. Upon this double
account y^e Lord permitted Paul to be buffeted
thus

thus by Satan: ffor his good, his spiritual profit & benefit; in preventing a great evil, which he was in danger of: & also for y^e Glory of God, as y^e Glory of his grace, so of his power; both which by this means should be more clearly manifested in y^e supporting of him in this Conflict, & bringing him off a Conquerour in y^e end. This by y^e way, from y^e Connexion of these words with y^e former; minna: ted in the Causal particle, ffor.

As to y^e words themselves, I shall by way of Explication, unfold these 3 particulars: 1. What we are here to understand by Strength. 2. How this Strength is said to be made perfect. 3. How made perfect in weakness.

2. 1. What are we to understand by Strength?

Ans: Δύναμις μ^ου̃, Potentia mea, My power, or strength. The vulgar Latine translation renders y^e word Virtus, & so leaving out y^e pronoun μ^ου̃, my, readeth y^e word thus, Virtus in infirmitate perficitur, Vertue is perfected in (or by) weakness, or infirmity. Wch gave occasion (as is conceived) as to that ancient ffather Augustine, so to almost all y^e Dr^s of the Church of Rome, lighting their Candles at his fire, to run out into an impertinent discourse about y^e increasing & perfecting grace & vertue in this way, by or through weakness & infirmity. Which (saith Aquinas & Carthusian) may be done two ways, Materialiter, Occasionaliter; 1. Materially, when infirmity & weakness is y^e matter about which the vertue is exercised; as Patience is in y^e bearing of sickness & other trials, which are said to work it, Ro: 5:3. which it doth by trying & exercising of faith, from whence true Christian Patience springs, Jam: 1:3. Thus is this, & other graces confirmed & encreased by Sanctified Afflictions. 2. Occasionally, when Afflictions are by accident made an occasion or means of encrea:

:creasing any grace or vertue in y^e Soul. Calamitas
virtutis occasio est (saith Seneca.) Thus temptation
& trials become a means for y^e weaking of inward
corruption, & for y^e confirming & strengthening
of faith & other graces of y^e Spirit, which are ex
:ercised thereby. Thus doth y^e wisdome & goodnes
of God bring good out of evil, making things in
themselves hurtfull to become advantageous to
his people: Upon which account it is that hee
leaves them to be exercised therewith; Judg: 3:1,
This is a truth in it selfe, not to be denied or ques
:oned: Gods people are gainers, & oft:times gre
gainers by their afflictions & sufferings, as 2 Cor: 4:
This both Divines & Moralists have taken notice of
looking upon afflictions as y^e School of Vertue:
Calamitas sæpius disciplina virtutis est (saith
Minutius ffelix:) whereby men are often much
bettered, as Pliny saith, Optimos nos esse dum
:firmi sumus. This Gods people have usually
had comfortable experience of, Psal: 119: 67, 7
But this is impertinent to y^e Text; All y^e Orig
:nal Greek Copies with one consent (as Beza ob
:serves) inserting y^e pronoun, reading it δύναμίς
μου, potentia mea, my power, or my strength; the
strength & power of God. Which is a divine
Attribute, a property of God, Psa: 62: 11. Job 12: 13.
An essential perfection, whereby he is able to do
& doth whatsoever he will, Eccles: 8: 3.

Qu: 2. How is Gods power or strength said to be
made perfect? τελείται. Perfecting presupp
:seth imperfection, as 1 Cor: 13: 10. 2 Cor: 7: 1. But
this cannot be said or thought of God, who is
:very way perfect; Such are his ways, his actions
& proceedings, Psa: 18: 30. & such are his Attribu
being all perfections. How then can his power
strength, be said to be made perfect?
Ans: To this Illiricus returns Answer. The pow

of God is said to be perfected, Non quoad essenti-
am, sed quoad efficaciam, Not in respect of y^e es-
sence & being, but of y^e efficacy & operation of it,
when it makes a more full & perfect impressi-
on upon y^e Creature, being put forth & exercised
in a more compleat & perfect way: Now 'tis per-
fected, not by way of Augmentation, but Manifes-
tation. So y^e same purpose Hemingius; the power
of God is said to be perfected, Non in se, sed quoad
nos; Not in it selfe, but in respect of us, in our
apprehensions & conceivings. Now thus y^e power
of God may be said to be perfected two ways, quoad
exercitium, & quoad sensum & agnitionem, In re-
spect of y^e exercise & manifestation of it, & in re-
spect of y^e sense & acknowledgment of it.
1. In respect of y^e exercise & manifestation of it,
when God doth put forth his power & exercise it
upon y^e creature in some particular act, or
acts, whereby it is made visible, being clearly
manifested to them & others, as in Ex: 9: 16.
2. In respect of sense & acknowledgement, w^ch.
y^e power, being thus put forth, not only maketh
an impression upon y^e creature, but in it, so as
that power is taken notice of, apprehended & ack-
nowledged, & y^e glory thereof given to God. Thus
also is y^e power of God said to be made perfect,
not in it selfe, but in our sense & feeling, because
beholding it more clearly, we are y^e more af-
fected with it, admiring it, & so giving to God y^e
glory of it. Virtus mea, inquit, hominus, perfici-
tur in hominum infirmitate, h.e. Materiam ha-
bet se exercendi, quum se prodit hominum in-
firmitas; neq; id modo, sed clarius agnoscitur
ut decet. Nam verbum perfici relationem
habet ad hominum sensum & agnitionem:
quia non perficitur nisi palam reluceat, ut
habeat suam laudem. Calv: Com: in text.

Qu:

Qu: 3. How is y^e power of God made perfect in wea
: nes? This is y^e next & chiefe Enquiry.

Ans: Ἐν ἀσθενείᾳ; the words may be rendre
two ways; either by weakness, or; In weakne

1. By weakness: So Beza renders it, Per infi
: mitatem, By, or through weakness. Now thus
power of God may be said to be perfected t
ways; Either when he worketh without mean
or, worketh great things by small means.

1, When he worketh ἀμέσως, immediately by h
: selfe, without y^e use of any means or instru
: ments, as in his work of Creation, Gen: 1: 3.
spake & it was done. Here might y^e power
God be truly said to be perfected, clearly an
wonderfully manifested, by weakness, by tha
which had no strength in it (as y^e word ἀσθέν
being compounded of a privat: & σθένος robu
properly signifies) Non entis nulla vis (so
y^e Schools). And so it is sometimes in his
works of providence, as in many Cures whi
Christ wrought, only by his Word; as Mat: 8:

2. When he works great things by weak Instru
by unlikely means, as in Judg: 15: 15, 16. Josh: 6:
Heb: 11: 30. Judg: 7. 1 Sam: 14. & 17: 49, 50. Ex: 3: 10.
all these was divine power made perfect, m
by humane weakness, doing great things by
weak Instruments. So also it is by mak
use of weak or unlikely means, as, Num: 2
8, 11. Judg: 15: 19. 1 Kin: 19: 8. Ex: 15: 25. 2 Kin: 2: 2
& 4: 40, 41. & 5: 14. Joh: 9: 6. Mat: 14: 19. & 9: 2
do which add but one more; & it is in 1 Cor: 1
What so great a work upon earth, as to open
eyes, &c. as in Act: 26: 18. to bring y^e world into
: jection to Jesus Christ. Yet God makes use
weak means, weak Instruments for y^e effect
: ing thereof: Weak means; y^e foolishnesse
preaching, 1 Cor: 1: 21. & Weak Instruments;

weak men, earthen vessels, 2 Cor: 4: 7. Men that are ὁμοιοπαθὴς, Jam: 5: 17. 1 Cor: 1: 27, &c.

2. In weakness; So our Translation renders it most agreeably to y^e^ original; Ἐν ἀσθενείᾳ, In infirmitate, In weakness. Now thus this power may bee said to be perfected two ways, In weakness it selfe, or, In y^e^ sense of weakness. 1. In weakness it selfe it is made perfect, both in respect of y^e^ Exercise; & Manifestation of it. 2. In y^e^ sense of weakness it is made perfect in respect of y^e^ feeling & Acknowledgement of it. All these (as I conceive) come within y^e^ compass of y^e^ Phrase: I shall touch upon them severally & briefly.

1. In weakness it selfe; Gods strength is made perfect; In y^e^ Exercise of it: So, Mans extremity is Gods opportunity, as Gen: 22: 14. So Ex: 5. Cum duplicantur labores hinc venit Moses. When Creature helps & comforts fail, y^e^ Lord then succours them, Psa: 27: 10. In their weakness putting forth his strength, Heb: 11: 11. Ro: 4: 19. Heb: 11: 34. Psa: 26: 32. Isa: 38. 2 Cor: 12: 10.

2, Being thus Exercised, it is also Manifested, & on that account also may be said to be perfected. Perficitur, i.e. illustratur (saith Grotius) is made clearly to appear, is made more visible & admirable. No where is y^e^ power of God more clearly & visibly manifested, than in y^e^ weakness of his people. Contraria juxta se posita magis elucescunt; Contraries being set one against y^e^ other, do mutually illustrate & set off each other: & so do strength & weakness.

In weakness] do reflect upon y^e^ word a little by way of Explanation. Ἀσθένεια, The word (as before said) in y^e^ proper signification of it imports a Privation of strength. Now Privation (as Philosophers distinguish it) is either Totall, or Partial; in whole, or in part: Totall, a privation or want of all strength. Partial, a privation or want of some measure of it. And both these shall we find in y^e^ Sons of men, who since y^e^ fall of Adam, of strong are become weak;

1,

1, With a total weakness. Which is twofold, either tem-
:poral, in y^e Body, or Spiritual, in y^e Soul.
1, In y^e Body, which is subject to death, 1 Cor: 15: 43.
is sown ἐν ἀσθενείᾳ in weakness. Being under y^e pow-
:er of death, & laid in y^e grave, it is destitute of all
sense & motion, &c. Such is y^e weakness of y^e Body
in death, Isa: 14: 10. And 2, Such is y^e weakness
of y^e Soul, before it be quickned by divine grace,
a total weakness, a privation of all Spiritual
strength, Rom: 5: 6. Eph: 2: 1.
2, There is a partial weakness. Which also is either
temporal or Spiritual: temporal in y^e outward
man, Spiritual in y^e Inward Man.
1, In y^e outward man: Whether in y^e Body, Bodily
infirmities; with such weakness was Timothy ex-
:ercised, 1 Tim: 5: 23. & y^e Corinthians, 1 Cor: 11: 30. Or in
:state, or good name, or liberty, &c. when a man is
exercised with losses & crosses, with reproaches &
persecutions; these also are infirmities, weakn-
:esses, So we find them called 2 Cor: 12: 5, 10. Gal: 4: 13.
2, There are also Spiritual infirmities & weaknesses
which are to be found in Gods own children, & that
either in their Lives or Hearts. 1, In their Lives
Actual infirmities, slips, failings, sins, Rom: 15: 1,
2, In their Hearts, Habitual infirmities: When cor-
:ruption is strong, & Grace is weak, Mat: 26: 41. This
Infirmity is in all y^e Sts (Paul complains of it Ro: 7
But in some more than in others, In weak Christi-
:ans, In whom there is weakness of Knowledge, or
Faith: Of y^e former Paul speaks, Rom: 14: 1. & 6: 1
Of y^e latter speaks y^e Psalmist, Psa: 77: 10. And
weakness y^e best of Sts have experience of, be-
through y^e weakness of grace, unable of themselves
to resist temptation, to subdue Corruption, to per-
:form duties, to endure sufferings.
These are y^e Infirmities which Gods Elect people
are subject to. Now in all & every of them is y^e pow-
:er of God exercised & manifested, & so may be truly

said to be made perfect in weakness. Ex: gr.
1. So it is in Total weakness, whether of y^e Body, or Soul.
Of y^e Body, in y^e general Resurrection at y^e last day,
when that which is sown in weakness, shall be raised
in power, 1 Cor: 15: 43. Here shall Gods strength be perfect:
ed in weakness, his power be exercised, put forth, and
wonderfully manifested, Rom: 1: 4. Joh: 5: 28, 29.
2, Of y^e Soul; The power of God is exercised & manifested
in y^e first Resurrection, in raising up dead Souls from
y^e grave of Sin to a State of righteousness & life, from
Spiritual death, y^e death of Sin, to Spiritual Life, y^e Life
of Grace, Joh: 5: 28. Eph: 2: 1. Thus is Gods strength
made perfect in total Weakness.
2. So it is in Partial weakness. 1; In that which we
call Temporal, y^e weakness of y^e Outward Man. As,
1, In y^e Weakness of y^e Body, in supporting weak & in:
firm Bodies, drawing forth y^e threed of their lives be:
yond their own, or others expectation, as in y^e case of
Timothy & Hezekiah. And sometimes in restoring
& raising them up from dangerous & (seemingly) des:
perate diseases, Job, 33: 22, 24, 29, 30. Here is Gods power
exercised & manifested. So, in Christs healing all manner
of diseases, curing y^e blind, & y^e lame, & y^e sick in a mi:
raculous way: & often also in Gods ordinary provi:
dences of this kind; 2 Cor: 1: 8, 9, 10. Sometimes also in
extricating & delivering them from other eminent dan:
gers, saving them out of y^e hands of their Enemies, w^ch
were too strong for them, Isa: 40: 2. & 56: 13. & 18: 16, 17. &
106: 8. Exod: 15: 6. 2 Sam: 4: 17. Now here is y^e strength of
God perfected in weakness, in working these temporal
Salvations for his people, when they can do nothing.
So also, 2, In those other temporal Infirmities, which
Gods people here are subject to, their sufferings in their
estates, good names, liberties, by Crosses, Losses, Reproa:
ches, Afflictions, &c. The strength of God is perfected
in these their Weaknesses, in supporting & delivering
them; All which Paul had great experience of, 2 Co: 12: 10.
Thus is divine strength made perfect in y^e weakness
of y^e Outward Man.

2;

2; So it is in y^e^ weaknesses of y^e^ Inward Man, in Spi-
:tual weaknesses: As, 1, In y^e^ Actual Infirmities
of Sts their slips, their falls, Whereby it may be y^e^ So
is for y^e^ present much weakned: But herein is d
:vine strength made perfect; in restoring & raisi
them up again from these falls, to former streng
comfort; enabling them to go on as vigourously, if
more vigorously than before: An Instance here
we have in David, & in Peter.
2, In Habitual Infirmity, When Christians, be m
weak in grace, are of themselves subject to fall
unable to do & suffer what God calls them to, he
is y^e^ strength of God put forth, his power exer
:sed & manifested, in supporting & strengthen
them; making them not only to stand, keep
them from falling, however from falling awa
:tally & finally, which of themselves they are
:ject to; but also to walk: As our Saviour to that
:potent person, Joh: 5: 8. Strengthening them to the
:four: fold Act before spoken of, To resist temp
:tations, to subdue corruption, to perform dut
to endure sufferings. Here also is divine stren
made perfect in humane weakness.
2. As in Weakness it selfe, So in y^e^ Sense of Weakn
Gods Strength is made perfect; Men are never so th
:roughly sensible & apprehensive of Gods power, as
they are most sensible of their own weakness; Ne
ne homines quidem eam gustant nisi prius Nec
:talies sua fuerint convicti: Et stulti oblivisca
quid valeat; nisi assidue infirmitatis sua sen
exerceantur. Calvin. Com. in Text. By this mea
they come to have a clear & experimental knowle
of y^e^ power of God, put forth upon themselves in
:porting, succouring, strengthening them, & worki
deliverance for them: And being thus sensible of it
they are brought to a free acknowledgment of it
as to give to God y^e^ praise & glory of it. So was it in
Job, Ch: 42: 2, 5. & Paul here. Thus, as in Weakness
selfe Gods power is manifested to others; So in y^e^
of Weakness 'tis manifested to a mans selfe.

Some Notes upon John 14:18, 19, 20. I will not leave you comfortless, I will come unto you; &c.

When I read such passages of Scripture as this, that are so full of life, light, love & divine Pow: er, I can't but be astonished at y^e coldness that is to be seen every where among Christians in the things of God & their great warmth & heat in y^e things of this world. He that doth not see y^e hor: rible Apostacy of y^e present Christians, y^e God of this world hath blinded his mind. To see Christ so taken up with his love about us, as to disregard (as it seemed) all things concerning himself, just when he was going to sacrifice himself & drink y^e Cup of y^e wrath of God, this is such astonishing love, that when we compare it with y^e lives of Professors, & see so little divine fire in them to: wards him, his matter of Lamentation. Most peoples Religion is but formality, complement & outward dress, which signifies nothing: An un: derstanding Man will not be pleased with it, & shall we think that God will? we shall be convin: ced ere long how little acceptable such services have been to him: God looks to y^e heart: Bring your formalities to them who are as blind as your selves, who can't see thrô them. Wonder not that I do so often put you in mind of y^e present Apo: stacy, for 'tis that which lies as a burden upon me, & I must speak of it. The world promiseth nothing but things that are passing away, Sha: dows & empty Husks: The Gospel comes & lays before us y^e Glory of God in y^e face of Jesus x to be enjoyed; & yet few make after these un: conceivable Riches. Do we think our Saviour di: ed for nothing? that he left his Glory, & finished y^e work of our Salvation for any thing lesse

that for y^e most glorious design that ever entered
into y^e heart of God. God gives us himselfe.
what can be greater? whatever we can say
falls below y^e glory that is in it. I have told you
1. That it is y^e absolute faithfull promise of Christ
that he will give his holy Spirit to his people;
will not leave you fatherless, or Orphans, I will
come to you, I will send you my Spirit, you shall
have y^e greatest Comfort that God himselfe can give
2. That y^e want of y^e Spirit subjects us to y^e great
:est y^e most extream misery that can be.
3. That y^e Spirit in y^e Sts is y^e presence of Christ
I will come to you: & what a glorious thing is it
to have y^e company of such an one, who can make
death life, & darkness light &c. Again.
From y^e next words, Yet a little while, & the
world seeth me no more, — I did Observe,
4. That our Saviours retiring out of his appearance
in y^e likeness of a Servant in flesh, into y^e glory of
his Father is a perfect hiding of himselfe from the
World. The Jews thought that when Christ was cru
:cified, he was quite gone, they should be troubled
no more with him: But he became manifest to
Sts in a more intimate manner afterwards than
:ever before: How active were y^e Disciples after y^e
:rit came down? they spoke to y^e Kings & Rulers of
Earth without y^e least fear or dauntedness; Christ
was now got into y^e very Center of their hearts
He, as their Life & Lord, had taken up his Habitation
within them; & in his power they conquer'd all
before them. And when this power shall come upon
y^e Children of God again (as y^e time draws near
we shall see y^e Effects of it in a more glorious man
:ner, for that first pouring out of y^e Spirit was but
y^e first fruits, but we expect y^e full Harvest, when

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od is bringing in through all y^e^ confusions &
isorders that are at present in y^e^ world) I say
hen y^e^ Spirit of God begins to bring over Christ:
ns from a more outward formall State, into y^e^
irit: then y^e^ world sees them no more: when they
ere in flesh & in forms, their Neighbours knew
em; But when they are got into y^e^ Spirit, they know
ot what to make of them; they are got into ano:
her Light, so that they seem Strange Creatures, &
ow they know not what they would be at.
hen from y^e^ next words, - Because I live, yee shall
ive also, - Observe, 5. That y^e^ manifestation of
hrist in Spirit doth make out & discover to the
s that they are vitally & most immediately join:
ed with Christ; that they live by his Life, that they
are but one in Christ, his Life & Spirit acting in them.
nd now, shall we be afraid to die to our Corrupti:
ons, to old Adam? No sure. What Happiness is like
his? Where are words that can express it? Because
live, you shall live also: You shall be bound up
n y^e^ bundle of Life. Indeed to speak worthily of
his Subject: one had need to have y^e^ tongue of an
Angel, for it is beyond all thought & conception.
And if our hearts are dead & dull, 'tis not y^e^ fault
of y^e^ Gospel, because there are not Objects infinit:
ly lovely set before us, But because we are took
up with Idols. - I proceed to y^e^ next words, in
ver: 20, At that day ye shall know that I am
n my Father, & you in me, & I in you. There is
a Glory in these Words that strikes dumb & over-
comes; & unless we have an extraordinary
power of y^e^ Spirit, we can't speak any thing
that will come up to y^e^ Light & Glory of it. I ear:
nestly desire Assistance from above to lay be:
fore you this Truth, That y^e^ glorious day-light
of y^e^ Gospel rising upon y^e^ soul discovers to
it y^e^ Mystery of its Union with y^e^ Father &

y^e Son by y^e Spirit. Look into some other S
:tures: Some speak of this Union in plain te
others by necessary Consequence. 'Tis pla
& expressly represented to us in Joh: 15: 1
Where Christ compares himselfe to a Vine
his Disciples to y^e Branches: & there can
be a more intimate Union. And being up
to Christ, you are at y^e same time united
ffather, for saith Christ Joh: 10: 30, I and
ffather are one. Now if y^e World can shew
any thing that can come in competition with
then let us follow that; But if not, let us follo
Christ. Again, he speaks of his abiding in us,
our abiding in him; which implies our Unio
And our fruitfullness consists in this Union,
Without me you can do nothing. Ask what y
will saith Christ; & you shall have it: We bein
:nited to Christ; what we ask in his Name & Spi
he asks of his ffather; And will he deny him, of w
he saith, This is my beloved Son in whom I am
pleased, hear ye him, Mat: 17: 5. He command
to hear him; & will he not hear him himselfe
See Col: 3: 11, where there is neither Jew nor Gr
&c. but Christ is all & in all. If we consider y^e
aright, we are to value them as being in Chr
A St. by this Union with y^e ffather & Son by y^e Sp
loseth it-selfe & finds a better-selfe in Christ:
:fore he found darkness, death, envy, malice,
y^e fruits of y^e ffleshly to have y^e whole posse
of him: He finds now that y^e glorious appro
of y^e Spirit has burnt up all this drosse & the
now that in y^e inward man Christ is all in
1 Joh: 1: 3, That ye may have ffellowship with
& truly our ffellowship is with y^e ffather, & wit

er [illegible] Jesus Christ. Here is Company indeed! Did
m [illegible] world know it, they would quit their ffel:
pla[illegible]wships & boon Companions; But alas! they
15:1 [illegible]e blind. That which y^e whole Gospel doth
me[illegible]ive at is this, That Christ is our true & better
can[illegible]ing, our better & nearer Selfe, that we are in
[illegible]pon him, & by him bound up in y^e bundle of Life,
led [illegible]ought into a perfect Union, into a State of
and [illegible]eace & love & joy: And when we come here
[illegible]he[illegible] we are made drunk with y^e ffatnesse of Gods
i th[illegible] house, we reel with y^e Wine of y^e Kingdome, it
[illegible]ollo[illegible]ontrary to it: If we take a view of what Christ
us [illegible]peaks concerning this Union to himselfe, Eating
nou[illegible] ffleshe & drinking his Blood, Joh: 6: 53.54.-57,
n. All this confirms what I am speaking of; He
t [illegible]hat eateth my flesh & drinketh my blood, dwells
[illegible]emn me & I in him; And He that eats me, even he
& [illegible]shall live by me; I shall be his very Life: Nothing
[illegible]f m[illegible]an be nearer. If Christ be all in y^e Is then we
m[illegible]re his Body, y^e fullness of him that filleth all
[illegible]nde[illegible] all. But we must partake of y^e Divine Na:
[illegible]lfe[illegible]ure before we shall understand these things.
[illegible]fra[illegible] many think they know God, but unless he is re:
[illegible]ealed by y^e Spirit, we do not know him in
[illegible]deed as we ought to know him. Creation is ap:
[illegible]my[illegible]ribed to y^e ffather Redemption to y^e Son, & Reve:
[illegible]Sp[illegible]lation is y^e Work of y^e Holy Spirit: Whenever
[illegible]ll[illegible] we read or hear of Revealing, we must know
[illegible]ce [illegible]hat that relates to y^e Spirit; He is y^e Revealer.
[illegible]ue[illegible] This Union is a living Spring, a fountain of
[illegible]goa[illegible]nconceivable Peace & Satisfaction, which
[illegible]e [illegible]cannot be overcome, exhausted or disturbed:
[illegible]a [illegible]his is y^e true Land of y^e Living. We know how
[illegible]h[illegible]arnestly Moses desired to see the promised
[illegible]ll[illegible] Land, that goodly Mountain, of which it is

said The Lord God careth for it; & yᵉ eyes o
Lord God are always upon it, from yᵉ be
ning of yᵉ year, even unto yᵉ end of yᵉ ye
Deut: 3:25. & 11:12. But this was but a Ty
of yᵉ true Canaan, where we feed upon Ho
out of yᵉ true Rock; upon all yᵉ Goodnes
ffatness that God himselfe can give to
See Psal: 68. The whole Psalm hath refere
to yᵉ comming down of yᵉ Spirit; whether w
understand it or no: And there is but o
Spirit, & that Spirit will bring all yᵉ El
into one, into a perfect Union, That the
may be one (saith Christ) even as wee ar
one; I in them, & thou in me, that they ma
be made perfect in one, Joh: 17:23. So m
21, That they all may be one, as thou, ffath
art in me, & I in thee, that they also ma
be one in us. Let us be Exhorted to seek
ker this Union; We have yᵉ promise o
Ask & you shall receive. //

1720

The Doctrine of Christs Mediatorship: Being an Abridgement of a Treatise published by John Brinsley Minister of y^e^ Gospel &c. 1651.

1 Tim: 2:5. For there is one God & one Mediator betwixt God & men, y^e^ Man Christ Jesus.

Amongst Ministerial Services, these two are looked upon as y^e^ principall, viz. to speak from God to his people, & to speak to God for his people: The one of these is done in Preaching, y^e^ other in Prayer. Touching both these y^e^ Apostle indoctrinates his Scholar Timothy in this Epistle. The former he doth in Ch: 1: 18, 19. The latter he doth in y^e^ beginning of this Chapter, where he exhorts to all kinds of publick Prayer 1. more generally, for all men, i. e. for all sorts of men, men of all ranks & conditions; For so must we understand that universall Particle All, as relating not to all particular individual persons (for Christ would not pray for some, Joh: 17: 9. viz. y^e^ Reprobate world; & Christians may not pray for some viz. Malicious Apostates, 1 Joh: 5: 16.) but to y^e^ several species, y^e^ several kinds of men, not only Jews, but Gentiles; not only Christians, but Infidels; not only friends but Enemies: (as Calvin noteth on this Text: Particula universalis semper ad hominum genera referri debet: non ad personas. 2. More particularly, for Kings & all in Authority; Magistrates, whether supreme or subordinate; yea tho professed Enemies to y^e^ Truth & Church of God, tho persecutors of y^e^ Saints. Wherefore,